AUM

Wealth and beauty, scented flowers and ornaments like these, are not to be compared for grace with moral rectitude. —*Fo-sho-hing-tzan-King*, v.

Whosoever harms living beings, and in whom there is no compassion for them, let us know such as "base-born."—*Vasala sutta*, v, 2.

THE PATH.

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EACH MEMBER A CENTRE.

SOME YEARS ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indi-

cated in what H.P.B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to —of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.[1]

XI.

In letters and conversation alike, H.P.B. often referred to the debt of gratitude she owed to the Countess Wachtmeister, Madame Gebhard, and especially Doctor Ashton Ellis, for their devotion and self-abnegation during her illness. In one of the last letters she wrote to Madame Jelihovsky from Ostende, she spoke as follows:

"I really do not know what to think! What am I to them? Why should the Countess be so devoted to me, as to be ready to give her life for mine? What am I to Ellis, who never saw me before, that he should think nothing of the risk, when leaving the hospital without permission, for a whole week for my sake; now he has lost his place, his handsome pay, and his rooms at the Westminster Dispensary. He went home and returned here laughing: he does not care a bit, he says! He will have more time to spend on Theosophy, with his practise alone. . . . Well, what does all this mean? What do they find in me? Why should it be my fate to influence the destinies of other people? I tell you seriously, *I feel frightened!* I cease understanding causes and feel lost. The only thing I know is that I have called forth an unknown power which ties the destinies of other people to my destiny, to my life. . . . I know also to my great relief, that many amongst those devoted to me look up to me as to their rescuer. Many were heartless egotists, faithless materialists, worldly, lightheaded sensualists, and many have become serious people, working indefatigably, sacrificing everything to the work: position, time, money, and thinking but of one thing: their spiritual and intellectual development. They have become in a way the victims of self-sacrifice, and live only for the good of others, seeing their salvation and light in me. And what am I? I am what I always was. At least so far as they are concerned, seriously. I am ready to give the last drop of my blood for Theosophy, but as for Theosophists I hardly love anyone amongst them personally. I cannot love anyone personally, but you of my own blood. . . . What a blind tool I am, I must own, in the hands of the one whom I call my Master! . . . I do not know, *I do not know, I do not know.* For me, as for anyone else, the phenominal birth of our Society, on *my* initiative, its daily and

[1] Copyright, 1895.

hourly growth, its indestructibility, in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that the Theosophical Society is preördained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power, the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor, but a great power rests with it."

When finally settled in London Madame Blavatsky wrote to her sister:

"Here I am planted among the fogs of Albion. Literally *planted*, because I did not come here of my own free will. I have been dragged over by my *admirers*, nearly in my bed or in their arms. They make a regular hobby of me. To their mind, they won't be able to find their way to the Kingdom of Heaven without me. They sent a deputation with a petition from seventy-two Theosophists who have firmly made up their minds to deprive poor Ostende of my 'ennobling' presence and 'beneficent magnetic fluid'—*excuse du peu!* I grumble at them, I drive them away, I shut myself off from all these *mystical vampires*, who suck all the moral strength out of me—no! all the same they rush to me, like flies to honey. 'We have become aware,' they say, 'of the spirit of holiness and moral perfection in your *atmosphere*. You alone can enlighten us and give life to the hybernating and inactive London Society.' Well, now they have got what they wanted; I have come and thrown more fuel into the furnace—I hope they won't repent it. I sit at my table and write, whilst they all jump about and dance to my music. Yesterday we had a meeting at which was formed a new branch of the Theosophical Society, and—just fancy that—they unanimously called it 'The Blavatsky Lodge of the T.S.'! . . . This I call hitting the Psychical Research Society straight in the face; let them learn of what stuff we are made! . . . We are about to found a magazine of our own, *Lucifer*. Don't allow yourself to be frightened: it is not the devil, into which the Catholics have falsified the name of the Morning Star, sacred to all the ancient world, of the 'bringer of light,' Phosphoros, as the Romans often called the Mother of God and Christ. And in St. John's *Revelation* does it not say, 'I, Jesus, the morning star'? I wish people would take this to mind, at least. It is possible that the rebellious angel

was called Lucifer *before his fall*, but after his transformation he must not be called so. . . . It is simply frightful what a lot of work I have. They write from Paris that the Society is also divided there. They refuse to acknowledge the Branch under the presidency of Lady Caithness, Duchesse de Pomar, and ask for a representative of mine; just like those here, who want me to take the place of Sinnett. . . . They insisted upon my tearing myself to pieces for them! I am to play at being a kind of 'omnipresent' General Booth with his Salvation Army! Thank you very much! And a new magazine—*Le Lotus*—they intend to start too. I have refused the editorship point blank; and so look at the title page—I enclose the specimen copy—'*Sous l'inspiration de Mme. H. P. Blavatsky.*' How do you like that now? And, please, how am I to inspire them? Am I to send magnetic fluids to Gaboriau, its editor, and to his collaborators? It appears that your sister is getting to be the fashion in Europe also. Look at Hartmann dedicating his book to 'my *genius.*' But how I am to get time for everything—magazines, lessons in occultism, the *Secret Doctrine*, the first part of which is not yet ready—I do not know myself!"

During this eventful time Madame Blavatsky was in excellent spirits and very hopeful as to the future of her Society, as is shown by the following letter to her sister:

"A whole Society of Catholic clergy and High-Church fanatics has been formed here against your sister. They already have had three meetings. During the first they tried to prove that I am no more and no less than the very Devil in petticoats. But my Theosophists protested, and having asked for the right of speech proved very neatly on the spot that these Catholics were Jesuits, sorry Christians, worshippers of Baal and Mammon. During the second, they tried to take up the old story: she is a spy, an agent of the Russian government and is dangerous to British interests. . . . Here arose Lane Fox, Sinnett and Sir W. Grove and proved to the public that the enemies of Theosophy, who fear my Russian patriotism, are near relatives to Balaam's ass, though it saw an angel, at least, and could talk, and they see only small blue devils everywhere, in their bigotry, and can't speak, into the bargain. At the third meeting was discussed the question: can it be that I am Antichrist? Here the young Lord P. got up and read out my answer, in which I laconically but clearly inform the world, that if twice two equals four, all these people are blank ignoramuses and calumniators. . . .

The effect exceeded expectation as you will see from the reports, so great was the enthusiasm of my friends. . . . Now they are going to cry still louder: *Lucifer* will kill our opposers! Even my personal enemies are full of praises for it. . . . And yet I feel sad, oh so sad! Oh, if I only could see you."

THE NATURE AND PURPOSE OF DEVACHAN.

(Concluded from September number.)

It is very generally held that Devachan is mostly a state of illusion and of the imagination and that the soul is simply surrounded by pictures of its own making. It is said, for instance, that in Devachan we are not really with our friends or those whom we love but that we only *imagine* this to be the case.

Let us consider what constitutes nearness and recognition. There are the nearness and recognition that are due to physical sense perception and those that are due to inner perceptions. They may belong to the outer or the inner planes of being. Usually we say we are near another when we can see, hear and touch that other. But our physical senses reveal to us only the external physical man, and a little thought will show that something else is needed to constitute nearness and recognition in any true sense. Take the case of one we have loved becoming insane, or simply falling asleep or being absorbed in a train of thought in which we have no part. We may see, hear and touch but because of the absence of *soul*-response are not in any true sense near that one. In normal cases, however, we infer from the outward manifestations what the inner nature may be, but unfortunately the latter is too often concealed by the former instead of shining through it. We live so much on the outer plane, and place so much confidence in our sense perceptions that the inner perceptions have become dull, aud we persuade ourselves into believing that what we see, hear and touch is the real man. We known inwardly that the real man is not to be known in this way, but yet, to a very large extent, we govern our lives according to outward seemings instead of making them conform to inner verities.

A very slight consideration forces us to a belief in the illusory nature of physical, sensuous life, but it needs a strong purpose to turn away from it and make it wholly subservient to the higher

life. Instead of this we cling to it as the real life and the thought of physical separation and physical death is the one we shrink from the most. If we hold to the idea that sensuous life is the true one then it is inevitable that Devachan will appear as a state of illusion, but once we begin to realize the inner life then it becomes possible to take a new view of the life after death.

All true love and friendship have their roots in the inner planes and belong, in the measure that they are true, to the soul and to the inner nature. It is however possible for the strongest ties of love and friendship to exist on the soul plane without being manifested in this or any earth life. It is also possible where there is this inner friendship between two persons for it to be obscured in the case of one but not in that of the other. It depends upon the person's Karma and his will whether the personal life is able to faithfully reflect and work harmoniously with the inner life. This view affords an explanation of cases in which there is the desire for love and friendship on one side only, which is not reciprocated. Ultimately we are all linked together by the same ties which have their basis in the essential unity and divinity of man. But we do not at all attain to the full realization of this, though it is not ultimately unattainable; we only realize it in part and too often only as a theory or as a philosophical proposition.

All that we are capable of, so long as we do not rise above this sphere of limitation, is to experience in some small degree one or other of the varied manifestations of the essential unity. We fail to see the pure white light and catch only a faint glimmer of one or other of the prismatic rays into which it is divided on this plane of illusion. Both the mental vesture and the physical vesture act as the prisms which separate the colored rays one from another, and according to the nature of the prisms will the rays be transmitted more or less faithfully or some perhaps not transmitted at all. It is evident therefore that if we place our reliance on the physical senses for the discovery of truth we lay ourselves open to error and delusion. In earth life we use both the physical and the mental prisms—though we rarely use either in the best way possible—and these are the instruments through which shines the light of our own souls, and through which also we perceive the light which shines through the mental and physical vestures of others. In Devachan we use only the mental vesture or prism and because of its being freed from all connection with the physical vesture it transmits more easily and faithfully the rays of light which have their source in the soul. There may still be barriers to the passage of the light owing to one's development

and Karma but the barriers of merely personal life are removed. We do not necessarily experience in Devachan that which the *personality* desires but only to the extent that the desires of the personality are in conformity with those of the soul. We touch more nearly the soul plane and all the things which belong only to the personal life are left behind.

If many of those barriers which prevent us from knowing our true relations to others are in Devachan broken down, we cannot call it an illusion. On earth we interchange with those whom we love the vibrations of sight, hearing and touch and also of thought, but it is only the last named that make true recognition and nearness possible; it is the others, the sense vibrations, that deceive and mislead us. In Devachan these sense vibrations do not exist, but the higher vibrations and the perceptions that belong thereto have fuller scope and wider range, and we enter into a realm of truer recognition and knowledge. There is nothing really lost by our leaving behind the physical sense perceptions, for the soul has its own powers of sight which far transcend anything that can be experienced on the physical plane Whatever true love and recognition there may have been on earth, whether between friend and friend, lover and loved one, mother and child, that love and recognition will be increased a hundredfold in Devachan.

Our conceptions of Devachan and of this life would be much clearer if we could view these as related to consciousness and not to place, time, and matter. We may, if we will, rise to the Devachanic plane while on earth and may even rise above the necessity of a Devachan between earth lives. To the extent that we assimilate the experiences of our lives and put into action our ideals and resolves, to that extent do we shorten the Devachanic period. In the case of the mass of men, their stay in Devachan is of such long duration because they do not put into practice their ideals or live according to inner convictions. We dream so much that is noble and high and pure but are not able to put it into practice. No doubt external conditions have much to do with this but the will is a much more important factor. The fact is that we do not use our wills and have not the courage to live according to the light of our inner nature. We know we are tied down by conventionality but lack the will and the courage to break loose from it. Yet the will is ours if we but knew it and would use it. The mere desire to escape Devachan is not enough to cause us to reïncarnate immediately. The Devachanic state is a necessity, the assimilation of experiences and the building up of character are essentials to progress, and also life on the soul

plane is necessary. We cannot escape from these if we are to progress along the line of evolution; but nature gives us a choice and a power in the matter. It is not a choice to escape Devachan but either to have our Devachan while on earth or after earth life. It is only in regard to those who know of this power but refuse to exercise it by not living a spiritual life and not making their Devachan here that we can speak of the Devachan after earth life as selfish. For the ordinary man Devachan is not a selfish but a necessary state. Yet we have little need to concern ourselves with shortening the period of or escaping Devachan if we but act up to the highest within us. Our part is to do our duty now, to live the highest life possible; Nature and the Law take care of the rest, and they always give to each the greatest opportunity that is possible and place each in those conditions which are most favorable to progress.

JOSEPH H. FUSSELL.

THE BODILY SEATS OF CONSCIOUSNESS.

TO SIMPLIFY the difficult study of the bodily Headquarters of consciousness, a study nevertheless upon which each of us can immediately enter, we will take the three leading and quite obvious grades, namely, *(a)* the physiological, organic, animal consciousness resident in the animal organs, *(b)* the intellectual or human consciousness of the brain, *(c)* the spiritual or essential and permanent consciousness of the heart.

Every cell in the body as also every particle of any kind of matter is a life, a centre of conscious Force. Every such point of consciousness is capable of acting upon our human consciousness and of giving rise to some kind of sensation on some plane. That sensation constitutes partial knowledge of it. Some of such centres of conscious life produce in our consciousness the sense of solidity and from that notion of solidity arises our chief conceptions of matter as a solid something. But in nature is really only the conscious life; the solidity is of our own addition. But the particles or points of consciousness in nature and our own body, physical, astral, or subtler still, act on our consciousness in many other ways. Some of them awake passions; others awake pictures belonging to our own past, and this constitutes memory; some awake pictures of places and scenes belonging to remote areas of time and space; some engender spiritual ideation in our

consciousness. Both we ourselves and all these are points of consciousness in the Universal Mind. These monads exist severally on the various planes of that Mind, and they act upon that level of our consciousness to which they correspond, for man belongs to all the levels of nature. And we in our turn react upon them, color them, train them. The many millions of points of consciousness of which the body is composed, from the physical plane upward, pass and repass through our own consciousness, acting and reacting; and it is thus easy to see that about us is an epitome of the universe, and that the body may be the temple of all the consciousnesses. A few facts as to the relation of consciousness to the body are known to all, and a few more are well known in medicine. Going beyond such scraps of knowledge into a generalization, we can see the probability of the truth that every bodily organ, by means of the nerve plexuses that surround and penetrate it, is connected with our brain and consciousness, and that each modifies consciousness in a peculiar way. Every cell of each organ has a consciousness of its own; a group of many cells thus combined into an organ has also, as a group, a complex consciousness of its own; the whole body composed of all the organs, has also an animal consciousness of *its* own as a whole, and this consciousness is *our* consciousness to the extent that we are animals. In fact many of us are but roughly reasoning animals. Well then, this total bodily consciousness of ours has a certain character or flavor which is its usual one, and it is a blend of the several flavors of consciousness contributed by the organs and their cells. So unless we take ourselves in hand we are at the mercy of the organs. Let a few nerve fibres lose a little of their proper sheath of oily material and neuralgia arises, also probably an altered view of life as a whole. Malposition or inflammation of an important group of organs will or may so alter consciousness as to produce hallucinations, melancholia, or insanity. The general color of consciousness may, as is well known and proverbialised, be altered by a sluggish liver. Life then seems not worth living: immortality is very doubtful, at any rate for you, and your sins acquire a very menacing aspect. Your new business venture is certain to fail. You take with more or less wisdom a blue pill. To morrow you get up cheerful; your business venture is a certain success; your sins, if any, are few and little detrimental; life is a splendid possession. That represents what the liver can do in consciousness.

You do too much bicycling and strain your heart, so that it beats weakly and irregularly. While it does so, you feel an inde-

finable sense of impending disaster, you walk about under the oppression of a gloomy forevision which really foresees nothing. You acquire a belief in portents and the sight of a black cat fills you with foreboding. With a wisdom derived from your success with the blue pill, you take a heart tonic. The disasters disappear over the edge of the horizon; your scepticism as to portents returns. Analogously patients with advanced lung disease are often singularly hopeful. The general consciousness can also react on the organs. Prolonged grief, or a piece of very bad news may produce jaundice or totally stop all the powers of digestion. A fear of coming calamity or an anxiety may weaken the heart, make it irregular, or stop it altogether. Let these suffice as examples. The general flavor of consciousness, then, made up by the blended flavors contributed by the organs, constitutes what we call temperament; and men differ in temperament because the emanations from the organs differ in proportion to each other for different men. And that proportion is in its turn due mainly to the trend of the last life; is karmic. It was not for nothing that what we now call "the blues" was last century called "the spleen," for the spleen *is* one of the organs whose influence, if not quite healthy, makes us moody and depressed. We may also note the relation of the liver to gout and rheumatism, and the temper of the gouty man. All this may sound very materialistic, but it is not so in reality. The distemper of the organs to-day is the physical register and effect of the unbalanced mind of yesterday. It occasionally happens that a periodically due attack of epilepsy is replaced by an ungovernable outburst of rage, and it seems reasonable to assume that in such case the epilepsy of this life is karmic effect of ungoverned rage in the last. Continued alcoholism will deprave the liver, and many cases of congenitally depraved liver with a resulting morbid, gloomy, passionate, or suicidal temperament, may well be karmic result of alcoholism in the last birth, in its turn due to unregulated desire for the sensation of physical luxury. In a sentence, the bodily mechanism of this life with its disturbing action upon the mind, is the result, in its unbalance, of the unbalanced mind of last life. It must be true that diseases primarily arise in consciousness, as unruled desire.

(a) We have been laying the foundation for a closer study of the sensuous consciousness, the first of our three degrees. With your sensuous consciousness you hear what is being said; with your intellectual consciousness you understand it; with your spiritual consciousness you may have an intuition that it is right or

wrong, elevating or otherwise. The sensuous consciousness is the consciousness of the body and senses. As you sit wrapped in thought your eye wanders round the room and reads the title of a book. After you have done thinking, the title of the book floats across your mental consciousness and you wonder how it got there and where you saw the book. You, the self, become conscious of what was at first only in the consciousness of the eye.

Or you wake up gradually and become at last aware that for the past hour you have had a toothache. The nerve has known of it all that hour, and at last you partake yourself of the same pleasing knowledge. The hysterical patient with an anæsthetic arm and hand is not herself aware (if the arm is out of her sight through a hole in a screen) that you have guided her fingers holding a pencil to write the word London. The hand will nevertheless of itself automatically rewrite the word.

The sensuous consciousness is of the body and senses. It is always there, but the mind does not necessarily attend to it. When the mind does attend to it, it passes into the sensuous state, by far the most usual, the densest and grossest state. The sensuous consciousness is the being aware of what the body and senses are saying; by it we relate ourselves by many avenues of communication to the outer world, and this consciousness is calm or muddled, happy or irritable, acute or dull, according to the condition of the organs. It has in the organs its proper seat, and in *their* consciousness resides its primary memory. For example, the stomach and palate remember the meal of yesterday, or rather remember the set of sensations they experienced during the eating of the meal, which was all they knew about it. Hunger reäwakens this memory and from this springs the wider memory of other organs; that of the nose, giving the anticipated smell of the dishes; that of the eye, their appearance; that of the organic nerves, the pleasant sensation following repletion. All these memories of the body reside therein, and therein alone. When they wake up, each organ of memory flashes a series of sparks into the mental consciousness, awakening it, throwing it vividly into the sensuous state, and causing it to set about preparations for dinner that involve thought. But if we were engaged in deep meditation about something, the whole set of bodily memories regarding dinner could arise in the organs without affecting the mind, except perhaps with a sense of vague discomfort. The proper memory of the mind has nothing to do with these, and if the mind desires to remember the sensations of dining it must do so by awakening the memory of these sensations in their appro-

priate organs and then attend thereto. But there is no need to take so much trouble, for in an hour or two the organs will take the matter into their own hands. The killing out of any particular bodily desire is to be done by the steady exclusion from the mind of the pictures that radiate from the memory and nascent activity of the organ particularly concerned. Thus the organ is deprived of the mental reactive force which alone keeps it in an unduly active state, and it starves down to the proper degree of subordination. This inevitably, however slow the process.

HERBERT CORYN.

(To be continued.)

THE FOURFOLD LOWER MAN.

THE ASTRAL BODY AND ITS FUNCTIONS, ETC.

YEARS AGO, long before I had even heard of Theosophy, Dr. J. R. Buchanan told me about his discovery of Psychometry. I did not believe a word of the seemingly preposterous things he claimed as within the scope of his new science, and would have found his affirmations amusing if my mind had not been pre-occupied with saddened contemplation of him as a mental wreck. While we were talking, a member of his class came in —a dainty little lady with a handsome intellectual face and charming manners—and the old man said to her, "I have been telling my friend about our new science, but can see that he does not believe in it. Have you any objection to giving hin a demonstration of what it can do?" "None whatever," she replied smilingly. He requested that I should give her a piece of paper bearing writing, or marks of any sort, made by one whom I knew well. I did, and she held it in her right hand probably twenty minutes, while taking part brightly in a general conversation upon a variety of topics. Then she described the writer of that letter, who was one of the most prominent and brainiest of New York journalists, told first how he looked, his height, figure, complexion, the colors of his eyes and hair, and so on: then reviewed his habits, the bent of his mind, preferences, prejudices and ambitions; analyzed his character; even admirably defined the peculiarities of his literary work. All was clear, definite, detailed, and exceedingly accurate, as I either knew at the time or ascertained by subsequent inquiry. The man could not have done himself more exact justice, and in some matters would not, I think, have done so much.

Amazement almost paralyzed me. I had watched her closely, and she had not seen a stroke of the writing (could not, indeed, if she had wished to): I had been careful to give no hint of the writer's identity and she did not know *who* the man was, any more than I know the name of the political boss in the chief city on Mars,—but she knew *what* he was, as if she had been his conscience. When she took her departure the doctor increased my perplexity by his explanation of the phenomenon. He said a great deal about the astral essence, or spirit of things, and I listened, but my mental attitude was that of the old sailor regarding a tough yarn, that he "might hoist it aboard, but couldn't stow it away in the hold."

That experience worried me a long time; it seemed so utterly inexplicable. Thought-transference I knew something about, but psychometry went altogether beyond that into regions not merely unexplored but actually unsuspected. Either the doctor had not been sufficiently clear and explicit for me to understand him, or my personal evolution had not yet reached the point where I could assimilate his information—the latter most probably—and it was all hazy to me. It would have been soothing if I had been able to treat it in the scientific materialist's way of dealing with supersensuous things, which is smply to deny their existence; or that of the parson's, who put up a sign at the entrance of every unexplored path—"No Thoroughfare," or "Closed, by order of the Commissioners," or something of the sort. As I said, it worried me, until Theosophy taught me the septenate composition of man, what his astral principle is, whence it is derived, its functions and importance as the link between the plane of gross matter and the higher realms of mind and soul. I say Theosophy taught me; but, to be explicit, the exponent was William Q. Judge, which is, after all, the same thing to me, since the philosophy and he—the wisest and best teacher we have since H.P.B. is gone—are inseparable in my mind.

Recapitulation, to an assemblage of Theosophists, of what we all have been able to learn concerning the astral being would, it seems to me, be a waste of time, if not actually bordering upon impertinence. But I may be permitted to suggest, simply as an unauthorized and wholly personal notion of my own, a mild protest against getting into a habit of being misled by the common use of the words "lower" and "higher" as applied to the principles of man. Of course the permanencies—spirit, soul and mind—are of more ultimate importance than the transient personal principles; but while we are in the corporeal phase of our evolu-

tion, it is not wise to even affect to look down upon the latter, or assume that they are to be regarded as regrettable clogs upon our ineffable remainders. The principles are not disposed like the steps of a stairway, but interblended, mutually introactive and reciprocal in their action, like the atoms of the akasa, differentiated into distinct gradations, yet one and the same in ultimate essence of being. Our development of the "higher" principles depends upon our employment of them as forces upon the "lower," which are requisite as the field of such exercise, and the good and evil of the "lower" are dependent upon circumstances and susceptible of adjustment by ourselves. Do not let us forget that the only essential, unqualified and avitchi-deserving evil is that which may be developed in the manasic principle. Such development may seem to be from kamic incitement, but the kamic impulse then is only a reflection of the baleful light from the wicked manas. Properly controlled, the kamic influence is simply one of energy, forceful for good, inspiring and sustaining the loftiest endeavors of the human soul. The kama-rupa, man's self-created embodiment from the akasa, of his most intense desires, dominant thoughts, and habitual impulses, is not necessarily a thing of horror, but may be deva or demon just as he wills it. And as for the intellectual side of manas as distinguished from the spiritual—the "lower manas" as it is styled—it may be purified, elevated, strengthened, but must always be an inseparable adjunct in even the highest states of consciousness. I don't think I could respect an angel who had not a finely developed lower manas—if such a being were possible, which I do not believe—and am very sure I have no confidence in the compatibility of lofty spirituality with low intellectuality in humanity. Exceedingly stupid and grossly ignorant persons are sometimes very pious Christians, but that is quite in "the eternal order of the fitness of things," and does not at all disturb my views of the general principle involved. They may be even conspicuously moral persons—which is quite another thing—but their quality as such is surely not a resultant from their lack of intelligence. An oyster has probably as few vices as any other creature living, but that is simply because it is an oyster, not by reason of its spirituality. As for the astral principle, which binds together all personal entities in one common humanity, through which we are first made conscious of our one-ness with the universe, (manifested God) and by the right use of which we may pass the veil of the Unknown, still as mortals, and win knowledge and power commensurate with our aspirations; the Magical Agent of sensation and action! the Lib-

erator from the trammels of corporeality! the Enlightener!—is it not worthy of our profound interest and tireless endeavors for its comprehension and control? Nothing is more apparent than that the most advanced races of humanity have, at this time, reached the point in evolution where development of the astral consciousness is a natural and inevitable step in their progress. Whether so recognized or not, its manifestations are the dominant interest of the seriously thinking world of to-day. Advanced scientists already accept the astral body of man as a logical necessity, arriving at perception of its existence through a process of reasoning analogous to that which compelled recognition of the akasa —finding it indispensible to explanation of certain indisputable phenomena. No force can produce effects without an adequate medium of transmission to its objective point of manifestation. This is as true of the mental energies as of those of light, heat, or motion. The astral principle of man is the adequate medium between his own mind and his gross body; the converter of the intensely rapid vibrations of the former to the low rate of the latter for the phenomena of action, and the converter of the lower rate to the higher for phenomena of sensation. Furthermore, it is the sensitive medium by which the vibrations of one mind are communicated directly to another in the now familiar phenomena of telepathy and hypnotism—neither of which would be possible without it—through the continuous vibrations of the astral matter of the akasa in unison with those of the active entities impelling and sensing them. One school of hypnotists affirm a magnetic aura as a prime factor in the production of phenomena, which another school deny, but that is a detail at present unimportant, particularly as that aura is not comprehended as the astral principle and is only under discussion between them with reference to its possible influence in inducing the trance state. The hypnotization of a sensitive is, primarily, domination of the physical forces through mastery of the astral, upon which they are dependent; secondarily, subjugation of the mental forces of the hypnotee, likewise through control of the astral consciousness, by the hypnotizer. The abnormal state thus induced might properly, so far as the subject is concerned, be characterised as one of astralization, since in it consciousness is confined to the astral plane, through inhibition of the normal mental control belonging to the personality. And it is interesting, and highly significant, to observe that under the operation of this inhibition the newly awakened, or liberated, faculty of perceptivity becomes, in some cases, so intense that it extends to vestiges of impression

from precedent incarnations, in the sub-conscious mind.

It is not at all surprising that the experiments of the hypnotists opening the door to an illimitable field of recondite knowledge, should have fascinated and filled them with wonder and awe at the revelations of the mysteries of the personality which they have been able to penetrate, and the powers of which they find themselves possessed; but it is strange that so few of them seem yet to have remembered the scientific law already referred to—that requiring an adequate medium for the transmission of every force as a condition to its manifestation. As the vibrations of light would stop short at an exhausted receiver, did not the akasic atoms transmit them through the atmospheric vacuum, so, were there not something of synchronous vibrational rate to carry the mentally impelled astral vibrations of the hypnotizer to the astral percipience of the hypnotee, there could be no transmission of the former's energy for control of the latter. That something is the semi-material gradation of the akasa which we refer to as the "astral current," or "astral light," or "astral plane," and the next important step science will be compelled to take is its recognition. That step cannot now be long delayed, and, when taken, will be, by virtue of its enforced admission of akasic differentiation and consequently of the supersensuous planes, the death-blow to materialism. The limit of knowledge our occidental scientists may attain in this new field of study, without adoption of the methods of the occultists, may be an interesting subject for speculation. Already they have handled and thrown aside, without suspicion of their use, the keys to doors confronting them. In no branch of science dealing with gross matter would have been overlooked such plain indications and suggestions for more exhaustive knowledge, as have been afforded in hypnotism's tentative touch of the supersensuous world. Here is one conspicuous illustration.

Oriental philosophies affirm the practicability of evolving material forms from semi-material astral matter by the intelligently directed force of will. They say that by properly applied mental effort one can cause to appear objectively to him any form or color which is first a clear subjective concept and upon which he with concentrated attention fixes his will; furthermore, that by continued application of such will-force he will be able to eventually cause a condensation and agglomeration of the tenuous astral matter to such an extent that the form or color will appear objectively to the sensuous perceptions of others, and even attain enduring materiality in conformity with his creative concept. All

that simply amuses our wise men, who do not believe a word of it. Yet some of them, without seeming to know it, have done something toward proving the oriental claims, which it is strange they do not realize.

During some experiments at Nancy, a woman in hypnotic trance was shown a perfectly blank white card and told there was a picture of Napoleon upon it. She recognized the portrait at once, criticised and admired it. The imaginary picture in the mind of the hynotiser was clearly transferred to her astral consciousness, and she saw it on the card in every detail of uniform, expression, and so on. After a little time, her attention being momentarily withdrawn, the card was reversed and turned over. Then she was told to look at it again. She said, "It is on the other side. Now you are holding it upside down." Evidently it was objective to her astral perception, not merely a subjective reflection from her master's mentality. Then the card was placed in a pack of others, in every way exactly similar to it, except that it had on one edge, for the purpose of identification, a minute mark which she could not have known anything about, since it was made by another person than the hypnotizer, who did not draw her consciousness to it. The pack was thoroughly shuffled and placed in a drawer, and she, having been told that after awakening she should remember and pick out that particular card bearing the picture, was restored to normal conditions. This instruction as to what the sensitive shall, or shall not, do or remember upon awakening, seems necessary to establish an available connection between the astral consciousness and the normal faculties. Without it there is no memory of anything occurring in the trance state. When the woman was fully awake, she was told to look among the cards in the drawer for one bearing a picture. She did so, and quickly picked out the marked card, saying, "Here is one with a portrait of Napoleon on it." When other persons were unable to see anything on the smooth white surface, she became indignant, thinking some trick was being played upon her. The cards were then photographed together, spread out on a plain surface. To corporeal sight they were just so many blank spaces, but care had been taken to locate the one representing the marked card, and when they were put before the sensitive, though she was, to all seeming, in perfectly normal condition, at once she pointed out that particular card as bearing the portrait of Napoleon. She believed that she saw it with her physical eyes, the illusion of sense being fully established, but the perception was of course by her sensitized astral

conscicusness. She saw it just as various persons I know see elementals and "spooks"—and sometimes deem them "angel visitors from the summer land." Would the camera make record of conditions of matter beyond the range of our most highly developed and aided sensuous perceptions? Why not? In enlargements of siderial photographs, discovery of stars is made where no telescope, however powerful, could reveal anything. She believed that she saw the portrait with her normal sight, as if it had been a photograph or engraving, and yet she was wide awake. Now, what did she see? It is by no means a violent assumption that the will-force of the operator and her thorough conviction, directed to the card with considerable definiteness of attention, had operated to make a deposit of astral matter there in conformity with the concept in their imaginations—a portrait of Napoleon—and that her perception of it was by no means the mere interesting illusion her hypnotizer supposed, but veritable sight, by the extremely sensitized astral vision, of what was as real on the astral plane as an *alto-relievo* in bronze would have been on the material plane. The experiment is not reported as having been carried beyond that point. No attempt seems to have been made to test if that astral picture would be visible to the astral consciousness of another sensitive, or if, by further and yet more intense concentration of attention upon it, a deposit of astral matter sufficient for sensuous perception could have been procured. Yet both those things, it would seem, should have suggested themselves; could not have failed to do so, I am sure, if the experimenters had been Theosophists.

While man's body was still composed of astral matter, up to the time when the third root-race began to approximate in materiality to their environment of gross matter, he needed, and had, but three senses, *hearing*, *touch*, and *sight*. The third race began to acquire the additional sense of *taste*, which was the normal possession of the fourth. In like manner of gradual development, the fifth sense, *smell*, possessed only by the more advanced of the fourth, toward the completion of their period became common—with all previously possessed—to the fifth root-race, ours. And again "coming events cast their shadows before," as we of the fifth race are growing conscious of a sixth sense, which will be the birth-right of the sixth root-race, for whom the way is now being prepared. The arcane wisdom teaches that perfected humanity will be endowed with seven senses, but what the seventh will be we can hardly even imagine, as it must necessarily transcend our present powers of comprehension. The

sixth, that of *Astral Perception*, which challenges our attention now, is as much as we are able to deal with understandingly. As we know, each of our five senses is but the responding of astral matter, slightly differentiated for special service in different organs, to the tatwic vibrations in the akasa. Hardly anybody has them all equally developed, and, so slight are the distinctions between their service, frequently when one is lost another takes its place. All are but means of perception to one synthesizing cause, that of knowledge by the astral consciousness, for transmission of correct cognition to the mind. That superior sense, capable of grasping knowledge without employment of the five intermediary senses, the exercise of which is limited by the physical organs, is what is now demonstrated, by exceptional organism and under abnormal conditions. Already sensitives in hypnotic trance *hear* what is far beyond the range of physical ears, *see* that which is shut from them by walls, and—when not by extraneous mental control compelled to err—are accurately conscious of the qualities of *materiality*, *odor*, and *sapidity* possessed by remote objects. The man of the sixth root-race will possess those capabilities, in his normal condition, as an attribute of his conscious waking life, without susceptibility to its perversion at another's will.

By the way, that most common of hypnotic experiments, the betrayal of the senses of the hypnotee, is a noteworthy proof of the astral body and demonstration of its being the real receiver of all sense impressions. At the will of the hypnotizer the sensitive finds sweet sour or bitter, is deaf to loudest noises, insensible to vilest smells, experiences pain as pleasure, sees things that are not or does not see those which are, and so on,—all without any impairment of the physical organs. This seems wonderful to those who view things from a materialistic stand-point only, but is very simple.

The physical eyes do not see, or the physical ears hear, or the physical brain think. The mechanism of sensation and impulsion to voluntary action is altogether in the astral being, which is controlled by the mind capable of exerting will-force upon it. One may gain such command over his astral organs as to be, at will, deaf, blind, insensible to heat or cold or pain, and this while his physical organs are in normal condition. Of itself, the gross body can, in none of its parts, do or experience anything. Even those editors who, when writing about Theosophy, seem to think with their feet, are not even capable of that.

The change of state called "death" is the first step of the

Ego in its periodical change of vestments. The corporeal body is abandoned. Its component myriad lives, drawn from the material elements and held together until then by the superior force of the jivic differentiation of the universal pranic wave of life, are set free and, animated by the life-principle infusing each according to its special laws, all return to their respective affiliations with gross matter. All the rest of the man remains, but in what may be scientifically characterized as a "critical" state, one of change. Enough of the jivic principle is retained in the entity to hold together the semi-material astral body, or linga sarira, constituting it still a vehicle for the yet more ethereal principles of both the personality and the individuality. It is now in what we know as the kama-lokic state. The lower manas yet inhabits the entity, endowing it with powers of reflection, giving direction to kamic incitements, and, under the impulsion of the higher manas, enhancing recollection. At the same time, the instrument of action and sensation—the corporeal body—exists no longer; hence the desires of the kamic principle—or animal soul—vivified and spurred to the utmost, are starved and made tortures instead of gratifications. From these conditions it would seem natural to deem the kama-lokic state, while awaiting the second death, one of retrospective agony and horrible illusions of present experience, the legitimate products of evil life; not very far removed from the Christian's hell, except that the high temperature and brimstone of the latter would be subjective to the former, realized only by those ill-advised enough to have expected them.

How long the kama-lokic state continues is a question. I have somewhere read, or heard affirmed, that it lasts until the second death, that of the astral body, and that cannot occur until the corporeal body has been resolved back to its elements. But I find no reason for believing anything of the sort. I do not see how the abandoned material particles can have any influence at all in determining conditions for the now wholly disconnected entity upon another plane. If that were so, the most infamously vile rich man could practically assure himself against having to endure more than a few minutes of kama loka at the utmost. He would simply need to make inheritance of his wealth conditional upon his body being promptly cremated and proper chemical treatment being given to his ashes. And, on the other hand, the purest, tenderest and saintliest soul that lived on earth in the days of the Pharoahs and, according to the custom of her people, had the ill-luck to be embalmed, would be suffering unspeakable

tortures yet, through that unfortunate circumstance only. It is a notion which so little commends itself to my reason and sense of justice that I could almost as soon believe in the vicarious atonement. The truth no doubt is that the duration of the kama-lokic state is a matter of karmic adjustment, to meet with absolute justice the deserts and requirements of each individual case, and is even less subject to estimate of time limitation than the duration of the devachanic state. All that can be said positively is that it ends with the "second death," the withdrawal of the manasic triad to devachan, which is beyond the field of our present consideration.

The linga sarira thenceforth exists only as an unconscious form, a "shell" in semblance of its departed personality, gradually disintegrating and dissipating, soon restoring its atoms to the astral current whence they had been temporarily withdrawn. Until wholly dissipated, it is a convenience for elementals seeking to effect impersonations of the dead, in obedience to mediumistic invocations. The last spark of jiva left it when the manasic triad went out, and thereafter its process of decay is analogous to that of the corporeal body.

But one principle strictly belonging to the personality is still left, the kama rupa or animal soul, which preserves a specialized consciousness confined to its dominant faculties, *memory*—through vestiges of sensuous impression made during life—and *desire*, the product of such memory impelling to recurrent experience. The power of ratiocination it has lost with the lower manas; a vehicle for action and sensation it no longer possesses, since deprived of the linga sarira. It can only wait and suffer until the karmic hour strikes for its return to the world of causes and effects. And, with exceptions which will be noted, it does return, for it, the self-created Self of the man, the embodiment of all characteristics of his personality, is the germ upon which is formed the astral body of a "new-springing life." It is the karmic link between incarnations. Through it the heredity of ancestral physical features and mental traits and the latencies from which atavismic phenomena spring are preserved. It is the seed from which grow the distinctive conformations of body and the cerebral developments that limit and modify the faculties and tendencies of the lower or personal mind. In it inhere the taints of evil, the accursing skandhas, of an unworthy past. In short, it is the architect of the corporeal house that will exactly meet the requirements for experience of some Ego returning to reïncarnation. And it should not be understood as wholly evil.

Good also inheres in this abstract remnant of personality. It returns to life through the energy of its desire for existence, which is its dominant quality, but the purpose of such desire is not necessarily altogether bad. Where it is, the current of karmic retribution carries it steadily downward, from one incarnation to another, through a succession of beings devoid of the higher principles, under increasing weight of woe resultant from continuous evil, until the desire for life fades out and the wretched entity reaches extinction. Who but the All-Wise shall say at what point in that descent return for the miserable animal soul is no longer possible—where must be abandoned the hope that the energy of its nature may not be helpful to evolutionary ascent by the human soul to union with the spiritual if the right influences can be brought to bear upon it?

I am well aware that this view of the functions of the kama-rupa may be regarded by some of my brethren as—to say the least—not explicitly set forth in such teachings as we have received. Indeed, if I remember aright, somewhere there is a statement from which the assumption may be drawn that the kama-rupa in some mysterious way becomes responsible for the existences of animals, or incarnates in animals, or something of the sort. As a figurative affirmation that may be all right. I have no doubt some reïncarnated human beings possess the characteristics of lions, many more those of foxes and wolves, and an infinite number are much like asses. But as a literal statement of fact I find nothing in reason to support it. And I have too much respect for the animals to believe it, anyway. I sympathize with good Walt Whitman who wrote:

"I think I could turn and live with animals, they are so placid and self-contained.
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy, over the whole earth."

To return from this gruesome digression to the more engaging theme of astral consciousness: What a magnificent vista of possibilies opens before the imagination in contemplation of the conditions of existence in a community where everybody shall be

endowed with that sixth sense and, beyond it, have fully developed astral sensitiveness to the mental vibrations of those surrounding him; where each will not simply live in a glass house but himself be transparent. Professional reformers would have there no excuse for continuing in business; selfish financiering, corrupt "practical politics," hypocrisy, treachery and crime would no longer pay, indeed would not even be practicable; and vice would die a natural death. There is no wild improbability in such an imagining, unless we utterly refuse to believe in a coming millenium when everybody shall "eschew sack and live cleanly." If evolution is eventually to bring man to perfection, as we all hopefully believe, a very long stride in that direction would certainly result from the universal conscious utilization of the full powers of the astral body.

J. H. CONNELLY.

LITERARY NOTES.

THE THEOSOPHICAL FORUM for August has answers by various students to several questions, particularly interesting being a reply by Dr. Allen Griffiths on the subject of astral experiences.—[G.]

A MODERN PANARION. An English friend writes that this work, which has just been issued by the Theosophical Publishing Society is hardly worth the large price charged for it. "A large portion of the volume is taken up with mere newspaper controversy at a time when H.P.B. had as yet no audience and dealt the first blows of the pick-axe wherever she could get them in. Interesting as a record of her work (they are useless otherwise to students) as in the whole volume there are not half a dozen things which she has not done better later on."—[G.]

LOTUSBLÜTEN for August (German) contains two admirable translations: of Herbert Coryn's "Heavenworld" and of the articles by Mme. Jelihovsky on "Helena Petrovna Blavatsky." The latter gives several of the letters from H.P.B. which have lately appeared in the PATH. The editor (Dr. Hartmann) writes on the symbolism of the Cross, dealing in the most interesting way with the different stages on "The Path of the Cross." He gives fourteen of these, beginning with Pilate's condemnation of Jesus to death, and concluding with the burial of the crucified body.—[G.]

OURSELVES for August. The editorial deals with true and false conceptions of Liberty. "A Confession" tells the experience of a soul which found in the doctrine of Reincarnation a long sought peace. "Expansion of Thought" by Arthur E. Massey, urges a return to nature by which we will be enabled "to become one with that life which is at the centre of nature," and best of all, advises the immediate undertaking of the work. This is followed by a description of Bow Lodge, and "Three Great Ideas" by W. Q. Judge, copied from the *Irish Theosophist*. A pretty child's story ends the number —[G.]

LUCIFER for August. "On the Watch Tower" contains a further defense of Madame Blavatsky, a declaration of non-sectarianism, and a righteous condemnation of certain principles regarding our treatment of animals incul-

cated by some Roman Catholic text book. "Theosophical Morals as Applied to Education" is a sensible paper on a most important subject. Under the heading, "Recurrent Questions," several metaphysical problems are explained. The remaining articles are the continued ones, that on "Karma" maintaining its interest, and "The Doctrine of the Heart" being still as extraordinary reading as in former issues. Those conversant with American affairs will find the "Activities of the American Section" very entertaining.—[G.]

THE IRISH THEOSOPHIST for August. "Yes, And Hope," the opening article, has the impassioned eloquence we have learned to expect from the pen of Æ, and it bears the burden of a mighty message, faith and hope and courage, and the power of work which through these shall be ours. "Letters to a Lodge" is this month resumed and with added force. It deals with the mysteries, and speaking the one language possible on such a subject, is not to be translated. The knowledge of the Master by the soul is told here to those who have the ability to read. It is written for the Occultist, not the theorist, no matter how great or high this last may be, and the truer the Occultist, the more profound his understanding of it. A further instalment of "The World Knoweth Us Not" is also given, and these extracts quite equal in value those previously printed. An able and vigorous article by Mrs. Cleather is entitled "The Sweet-Tonged Voices of Illusion," in which is clearly and succinctly set forth the dangerous and enervating nature of the teaching inculcated by "The Doctrine of the Heart," now appearing in *Lucifer*, which bears the poisoned perfume of the modern East, and lulls the senses of the unweary into false repose. "The Constitution of Man," and "Words to Remember" are the remaining papers. A new feature is the pictures, said in "Notes by the Way" to be due to experiments with the process communicated to William Blake.—[G.]

Mirror of the Movement.

AMERICA.

CINCINNATI T.S. opened its Fall meetings September 17th. Dr. Buck and Mr. Judge spoke on Theosophy and the T.S. Great interest was shown. Many strangers were present, and some new members joined at the close of the meeting.

WASHINGTON CITY. Mrs. Marian F. Gitt has been doing good work. She has written articles for one of the Sunday papers on Reincarnation, Karma, Masters, etc., and they were inserted just as they were written. The Managing Editor asked for more articles. This shows the attitude of the papers in Washington to Theosophy.

BUFFALO T.S. has issued its winter syllabus of discussions. The meetings are held Sunday afternoons at 3.30 o'clock in the Colonial Parlors at the Genesee Hotel. On Tuesday evening a study class is taught in the same building. The Buffalo Society extends invitation to all strangers. The programme for the coming season is an excellent one and members visiting Buffalo on those evenings will be well repaid.

SALT LAKE CITY T.S. members are at work in various ways. Some are sending leaflets all over the territory; others have formed a Lotus Circle; others have succeeded in obtaining permission to meet and talk with the inmates of the Penitentiary in Salt Lake City. The numbers in attendance at the meetings have grown so in the last year that it will become necessary soon to have larger rooms.

OBITUARY NOTICES. It is with great regret that we have to announce the death of three good workers in the Society. Mr. George F. Robie, one of the most active members of the Loyalty Branch, was found in the Calumet River,

South side of Chicago, a short while since. Mr. Nathan Platt, a most energetic worker well-known to very many members, continually writing for the newspapers and periodicals in the West, died of consumption on August 18th in Pomona, Calif. Mrs. Hattie Brand, wife of Eric Brand, one of the oldest workers and members in the Society, died suddenly on September 2d at her residence in New Orleans.

MILWAUKEE BRANCH T.S.A. on September 8th held their first public meeting in their new Headquarters, Hathaway Building, corner Broadway and Mason street, Room 28. At the Tuesday evening meeting two new members were taken in and one associate membership granted. Tickets of admission to the number of seven will be given to those interested, after which number they will be expected to drop out or become associate members. The topics outlined in the FORUM will be the subject of study, and, in the latter part of the evening, readings from *Modern Theosophy*, and discussions on that work. This Branch feels embued with new purpose to get the living theosophical truths before the public this fall and winter, and the time seems ripe for such an effort.

ARYAN T. S. has begun its winter course of meetings. The new syllabus took effect on September 3d. The Society has recommenced the system of introducing visitors by cards, of associate membership, and of monthly reunions. Ushers have been appointed and a full set of books has been purchased to keep records of the attending visitors. A large board is placed in a conspicuous place in the hall of the building for notices of the Aryan and other meetings. The result has been in a few weeks a great increase of attendance. At the last few meetings there has been an average of a little over a hundred present. At last meeting seats had to be brought from other parts of the house to supply seating room. Several new members already have come in. The season promises to be the most active in the history of the Aryan Society and the meetings are likely to be crowded during the whole winter. The syllabus is a very entertaining one and excellent speakers are at all meetings.

THE WAYFARE of Buffalo, N.Y., (a temporary shelter for women which is one branch of the work of the Theosophical League of that city) in its quarterly report gives the sum of its work for the first three months as 255 night's lodgings and 410 meals. The house accommodated from one to six women each night, and work has been found for all desiring it. The preventive character of its mission is manifest in the fact that many travellers, some of them young women, who, for various unforeseen reasons, found themselves midway on their journey, delayed at Buffalo, without a penny, and with no place of refuge, have been sheltered over night and refreshed with baths and meals. That this work is being done for the helpless and moneyless makes it impossible that "The Wayfare" should ever become a self-supporting institution: its appeal has, therefore, a double force for those recognizing the universal brotherhood of mankind. The League has its headquarters in the same building, and has projected other branches of theosophical work in addition to the present enthusiastic labors of its members in the field already opened. The scheme of planting vacant land with potatoes for the poor was inaugurated in Buffalo by Theosophists, who devoted one plot to the "Wayfare," the present prospect from which is that there will be enough for winter's consumption with some sixty bushels to sell.

NEW ENGLAND STATES.

EVER SINCE the Cambridge T.S. secured its present headquarters, there has been a marked increase in attendance and public interest. Throughout the summer the Branch has gathered together every Wednesday evening for the study of Patanjali's Yoga Aphorisms. One feature of these Branch meetings has been the self-imposed obligation on each one in attendance to contribute to the good of the evening by the expression of some beneficial thought that has been suggested during the week by study or intercource with others. Besides this, a meeting has been held every Sunday evening for the benefit of the public and short addresses delivered at each meeting by several members of the T.S. These meetings have been well attended, much interest evinced

and several new members gained by the summer's work. The work of the Lynn Branch among the workingmen has inspired some Theosophists in Boston with the desire to follow their example. Seven members of the T.S. have banded together that they may devote their energies to giving a practical presentation of Theosophy to the working classes. The charter for which they have applied will make them known as the Beacon Branch. The Branch meetings will take the form of a training class, in which questions of the day will be discussed in the light of Theosophy. Socialism, nationalism and all other solutions of social evils which have been offered the public will be considered as well as their limitations. Opportunities will be sought to lecture on Theosophy before labor organizations of all kinds.

CENTRAL STATES.

DANA, Rapid City, and Lincoln, Nebraska, have issued a joint syllabus for the months from September, 1895, to June, 1896. The same subjects are discussed by the three Branches. On alternate evenings there are papers and readings from Theosophical literature. The programme is an excellent one.

THE BRANCHES now working with the Central States Committee are: Cincinnati, Columbus, Englewood, Fort Wayne, Indianapolis, Loyalty, Milwaukee, Rapid City, Sioux City, Toledo, and Wachtmeister. All but three or four of these adjourned during the summer, but will soon recommence their regular meetings. Those who did not adjourn report steady work and progress. The Indiana Branches have been very energetic, having contributed the greater part of the Central States Lecturer's expenses. The Central States show great promise as a field for theosophical work. A "Campfire" of Theosophists held in Chicago September 7th, was in every way a success.

MISS BANDUSIA WAKEFIELD, Secretary of the Sioux City T.S., paid a visit to the Hartington, Neb., T.S. on Sunday, the twenty-fifth of August, and gave a lecture in the afternoon on "Theosophy and its relation to Christianity." The ministers of the city all warned their congregations against attending this lecture, and the Roman Catholic priest plainly told his congregation that those who attended would be excommunicated. Notwithstanding this showing of bigotry and intolerance a very large audience greeted Miss Wakefield. Over 200 persons were present, and after the meeting the speaker met the members of the Society and gave them many valuable hints on their work. Among those present at the lecture were teachers from various parts of the country who were in the town to attend the Teachers' Institute. One woman came fourteen miles under difficulties for the express purpose of hearing about Theosophy.

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding is still engaged in Indiana. The central cities visited this month have exhibited the greatest interest. Public halls, court-rooms, or council-chambers have everywhere been lent gratuitously, and the newspapers have done great work in disseminating Theosophy. Audiences have averaged from 100 to 200 in spite of the tropical heat, and the leading thinkers of each place were usually present. August 20th, 21st, and 22d, he lectured in Temple Hall, Rochester, Ind. This is a spiritualist centre, but the more advanced among them formed a class for Theosophy, which met August 23d. At Peru, the lectures were withdrawn, a street-fair being a stronger attraction. August 28th and 29th he lectured in the Council Chamber, Kokomo, and on the 30th formed a class. September 2d and 3d he lectured in the Council Chamber at Wabash. Arrangements had been made for lectures to be given before the Teachers' Institute at Wabash, but were cancelled on the allegation that Theosophy was "sectarian." Correspondence in the newspapers gave much prominence to the unsectarian nature of Theosophy and the necessity for it in schools, where there is no system of ethical teaching. September 5th and 6th he spoke at Marion, in the Courtroom, and on the 7th formed a class. An Episcopal minister challenged the statement that the "Jews believed in reincarnation," and that "the Christian Church anathematized it in the vth Century." Gibbons' *Decline and Fall of the Roman Empire* and I. L. Mosheim's *History of the Early Christian Church* were pro-

duced as evidence, and the newspapers published it in extenso, under the heading "Startling Revelations." September 9th and 10th he lectured at Logansport, and the Courtroom was crowded. The 11th a class met to study. September 12th, 13th and 14th he addressed meetings at Frankfort, in the Council Chamber. Also on the 14th he met the Shakespeare Club in Prof. Wood's parlors, and on the 15th a class for study was formed. The 16th, 17th and 18th he lectured in the Courtroom at Crawfordsville, and a class met on the 19th at Brother Reed's residence. One of the prominent features this month is the interest aroused among the public school authorities and teachers, presaging the day when it will be taught in all schools.

PACIFIC COAST NEWS.

Seattle Branch No. 1 reports that since it has taken up the subjects for discussion as given in the Forum, renewed interest has been manifested by the members. The Sunday evening meetings are well attended and the carefully prepared lectures of the students are accomplishing much work in an effective way.

Aurora Branch, Oakland, Calif., has given the following Sunday lectures to fair audiences: August 11th, *What is Karma?* Evan Williams; 18th, *Theosophy Applied*, Mrs. J. D. Hassfurther; 25th, *Individuality and Unity*, Robert H. Gay; September 1st, *Evolution of Bodily Form*, A. J. Johnson; 8th, *Lynch Law*, Julius Oettl.

Mrs. Meecie M. Thirds, formerly of Chicago Headquarters, has been elected Secretary of the Pacific Coast Theosophical Committee to fill the vacancy caused by the resignation of Mrs. Vera S. Beane, who retired on the advice of her physician that she must take rest. The Branches generally throughout the Coast have passed resolutions acknowledging the able services rendered by Mrs. Beane.

Triangle Branch has obtained a room on the principle business street of Alameda and its members have furnished the room with bookcases, chairs, table, stove and necessary lighting arrangements. This room is used as the Headquarters for all Branch work. The Triangle Branch has certainly to be congratulated on its activity, and especially as this is not the result of the work of one member, but of nearly all.

San Francisco Branch held its annual meeting September 3d. Dr. J. A. Anderson was reëlected President, and Evan Williams was reëlected Vice-President. Miss Ann Bryce was chosen as Secretary, and Mrs. McKaig as Treasurer. Sunday evening lectures have been given as follows in Red Men's Hall, San Francisco: August 18th, *Where Hell is*, Dr. J. A. Anderson; 25th, *The Theory of Cycles*, L. D. Nerwin; September 1st, *The Three Objects of the Theosophical Society*, T. H. Slater; 8th, *Is Theosophy a Vagary?* Evan Williams. The attendance has been very good. Anna Funcke, an eight-year-old member of the San Francisco Lotus Circle, took the steamer September 3d for Yokahama, Japan, where she goes to join her parents. She makes the trip alone, and is brimful of enthusiasm over the prospect of talking Theosophy to the Japanese.

ABBOTT CLARK'S TOUR.

Abbott B. Clark arrived in Santa Ana August 13th, on his tour through Southern California. Unity Hall was immediately secured and the following course of lectures advertised: "Sunday, August 18th, *Discontent in Society, Politics and Religion. A Theosophical Solution*; Wednesday, 21st, *Universal Brotherhood: its Scientific Basis*; Sunday, 25th, *The Evolution and Perfectibility of the Soul, or Karma. Reincarnation and its Proofs*; Wednesday, 28th, *Mahatmas, Who and What are They? or Man, his Nature and Destiny.*" Though a town of only about 3000 inhabitants the audiences averaged thirty-five. Eleven half-column reports were printed by the county papers. Two lectures were also given to friends and neighbors, at the residence of Mr. Clark's parents in Villa Park. On September 4th Mr. Clark arrived in Los Angeles. With the aid of the local committee a Hall was secured in the centre of town and lectures advertised. The Branch meeting was attended in the evening and a talk given on the theosophical movement,

Masters and the work. Long interviews were printed in two of the leading papers. On Sunday, September 8th, *A Simple Outline of Theosophy* was the subject of the first of a series of seven Sunday lectures. The Hall was well filled, extra chairs being required. Reports were printed in all papers.

PACIFIC COAST LECTURER'S MOVEMENTS.

In 1892 Dr. Griffiths visited and lectured in Whatcom and Fairhaven, Washington. A small audience attended the lecture in Whatcom, and the daily paper ridiculed Theosophy in an editorial. He revisited that city and lectured August 22d, 23d and 25th to large audiences. August 26th a quiz was held attended by a larger audience than came out to the lectures. Two informal meetings were also held. Very great interest was shown, leaflets were distributed, and the paper that formerly ridiculed Theosophy commented as follows: "If Theosophy affects people at all, it will make them wiser and better." A class for study was formed, conducted by Mrs. E. G. Wilson, F.T.S., of Fairhaven, and meets weekly. No doubt there will soon be a branch at that point. Dr. Griffiths' lecture in Fairhaven in 1892 was very well attended. By the generosity of a New York member he was able to place a copy of the "Key" in the public library. A lady resident of the of the town — at that time a church-member, but dissatisfied — found the *Key* and upon its perusal becoming convinced of the truth and value of Theosophy, joined the T.S. and began local T.S. work. She purchased theosophical books, loaned them freely, and classes for study were formed in Fairhaven and Whatcom. On invitation of that lady, Mrs. Anna L. Blodgett, who has for years past devoted himself to T.S. work on Puget Sound, visited both cities and gave lectures. Some time since Brother E. O. Schwagerl and wife, of the Seattle Branch, were called to Fairhaven on business, and while there Brother Schwagerl gave a lecture in the Pavillion which was largely attended. Mrs. Schwagerl also held a number of meetings. As a result of all this work by different people Fairhaven Branch was formed. Dr. Griffiths lectured there in the Pavillion, August 21st and 24th, before large audiences. He was introduced by the Mayor of the city, who is interested in Theosophy. The President of the Fairhaven Branch is the editor of the leading paper of the city. The zeal and devotion of the oldest local worker has drawn about her a number of earnest members by whom the work will be continued with unabated activity.

Reports from the Victoria Branch state that larger attendance at branch and public meetings is the rule since Dr. Griffiths' visit there. Everett was next visited and a lecture given August 30th before a fair audience, and a number remained after the lecture. One resident had accumulated quite a theosophical library, which he lends, and had been a subscriber to the PATH. He applied for membership and will arrange for future lectures to be given by members of the Seattle Branch. August 31st and September 1st lectures were given in Snohomish. The interest and attendance at the first lecture showed that another was advisable, and this was attended by double the number.

The Lecturer had a busy time in Tacoma. Narada Branch has increased its membership since the last Convention, its commodious headquarters are nicely situated and furnished, and the branch and public meetings and classes for study are held there. Increased interest and attendance at all meetings is the rule on the part of the most desirable class — the studious and thinking people. A strong nucleus of theosophical workers exists in Tacoma, as the steady and telling work, past and present, demonstrates. Dr. Griffiths gave three lectures and one quiz while there, beside attending branch and other meetings, which filled the time from September 4th to 10th. Although there exists some business rivalry between the cities of Seattle and Tacoma, there are the most fraternal relations between the branches of both places, the members of which coöperate in T.S. work. Lecturers from one city visit the other, and other mutual work is done. All meetings of Narada Branch are open. This is the plan followed by nearly all of the Pacific Coast branches, and is in keeping with the principle of T.S. work, which is to make Theosophy accessible to all.

Olympia, Wash., was reached September 10th. Brother F. I. Blodgett accompanied the Lecturer, presided at one of the public meetings and rend-

ered other valuable assistance. Since the Boston Convention Olympia has had accessions to its roll, and also established local headquarters in cozy rooms at 416 Adams street, where branch and regular Sunday public meetings are held and which are very well attended. Quite a large lending library is located in the headquarters. Olympia also falls into line with the other branches and holds all its meetings open. A few devoted members have succeeded in making a live centre at that point. The Branch prospects are auspicious, in fact the whole Pacific Coast T.S. was never in better condition nor the outlook brighter. Whatever differences of opinion may exist as to minor matters, the Coast as a whole is united upon the main issue; namely, to carry on the work of the T.S. and spread Theosophy broadcast, so that it may become a household word and a potent factor for good in the daily life and conduct of the whole people. Two lectures and a quiz, also branch and other meetings, held in Olympia, were very well attended, a Justice of the Supreme Court, professional and newspaper men, and some of the leading minds of the city having been present at the public meetings. Dr. Griffiths left for Portland, Oregon, September 16th. Arrangements had already been made there for a series of lectures.

FOREIGN NEWS.

ENGLAND.

ENGLISH LETTER.

Since I last wrote, another charter for a Lodge in the newly-formed Society has been applied for. Some members of the Bristol Lodge who were outvoted when the old Lodge was called upon to ratify the Convention decision have now applied to Dr. Keightley for a charter to form a Lodge, to be known as the Clifton Lodge. Mrs. Clayton, late president of the Bristol Lodge, will probably resume her office under the new and happier conditions.

The rooms I spoke of as likely to be taken for the offices of the T.S. in Europe (England) are now leased by us, and in process of preparation for immediate habitation; the necessary funds having been most generously guaranteed. We naturally hope great things both for, and from, our new centre; this last month, however, so many members have been away for their annual holiday that there is not much actual news to give.

The report of Convention is out and a copy will probably be in your hands by the time this reaches you. As you will see, we have remained faithful to the pale yellow color for binding which was chosen for the first pamphlet we issued ("we" being the "Committee for Theosophical Propaganda").

The T.S. in Europe (Holland) is now *un fait accompli;* those indefatigable workers, Madame de Neuville and Miss Immerzeel, having kept together a faithful little band, who are now duly enrolled in the new Society. I hear, too, that M. Opperman, in Belgium, hopes soon to be able to follow suit on the same lines.

ALICE CLEATHER.

CEYLON.

CEYLON LETTER.

It will interest the friends of Mrs. Higgins in America to learn that she has begun to build five small solid rooms for the Musæus School and Orphanage at the Cinnamon Gardens. Early this month the foundation stone was was laid by Mrs. Higgins, assissted by Mrs. W. de Abrew. The work is now going on and will be completedi in a few weeks. These rooms will be used as dormitories, until such time when the proposed main building is put up. It is sincerely hoped that Mrs. Higgins will receive material aid to carry on her excellent work in Ceylon.

The meetings of the Hope Lodge T.S. are regularly held on Sunday afternoons; the members are now studying the *Secret Doctrine.—(Communicated.)*

AUSTRALIA.

A NEW LODGE was formed here under the name of the Sydney N.S.W. Centre of the T.S. in America, and has at present thirty members. Brother T. W. Willans was elected President, Brother Fred Strafford Vice-President,

Brother A. A. Smith, Secretary, Brother E. Redman, Treasurer, and Sisters M. A. Minchen and Smart, and Brother E. Minchen completed the Executive Council. All our members are enthusiastic and earnest workers. Our public meetings on Sundays and Wednesdays are well attended and good discussions follow the reading of papers. The *Secret Doctrine* Class, conducted by the Secretary, is splendidly attended. The H.P.B. Class is blessed with the same spirit, life and force. The *Key* Class, conducted by Brother E. Minchen is in the same healthy condition. The Sewing Class, conducted by Sisters E. and M. A. Minchen has given much needed assistance during our trying winter months. We have got together an excellent library and during our enforced pralayic state of apparent silence we have furnished and fitted our Lodge-room, and hope now to have a long and glorious spell of activity and usefulness.

NEW ZEALAND.

During the past month the following public efforts have been made to advance the Theosophical cause in this district: On July 12th at the weekly Lodge meeting S. E. Hughes read Dr. Hartmann's paper upon *Theosophy or Divine Wisdom;* on the 19th Mrs. Davy read a short paper on the *The Astral Light*, and Dr. Sanders read a portion of Mrs. Besant's paper upon *The Building of the Kosmos;* on Sunday evening, the 21st, in the Masonic Institute, Miss L. Edger, M.A., lectured upon *The Possibilities of Brotherhood;* on July 26th W. H. Draffin read a paper upon *The Purpose of Theosophy;* on August 2d a series of short papers were read upon *Heredity and Reïncarnation*, by W. H. Draffin, S. Stuart, Miss L. G. Browne, W. Will and Dr. Sanders; on Sunday evening, the 4th, in the Masonic Institute, Mrs. Sara Draffin lectured upon *There is no Death.*

GREETING FROM T.S. IN EUROPE.

In July we sent to the Convention of the European Section, in compliance with the proclamation made by our April Convention, a letter of brotherly greeting which was published in the PATH. The formalists there, also partisans of Mrs. Besant, rejected the address without the slightest cause save her request, and then the members who since formed the Theosophical Society in Europe retired, and in their meeting accepted our greeting. Their acceptance and response to us were delayed through inadvertence and pressure of time and affairs. It was received not long ago and is now published. [See p. 135, PATH of July, 1895, for the American letter to Europe.]

From the Theosophical Society in Europe, in Convention assembled, to the Theosophical Society in America.—W. Q. Judge, President; Elliott B. Page, A. P. Buchman, C. A. Griscom, Jr., and H. T. Patterson, Eastern Members of the Executive Committee; Jerome A. Anderson and Frank I. Blodgett, Western Members of the Executive Committee.

BROTHERS:—We cordially thank you, and the many Theosophists whom you officially represent, for the words of greeting and fraternal sympathy expressed in your address to us when assembled with others in Convention as the "European Section of the Theosophical Society." The hand of fellowship which you thus extend to us across the ocean we gladly grasp in the spirit of good feeling and kindliness in which it is offered. Workers in the same movement and for the same cause, sharing the same hopes and aspirations, inspired by the same ideal, we feel no separateness from you because of distance, differences in organization, or for any other reason. Holding as we do that the outer organization of any society exists for the benefit of its members, and not the members for the organization, we agree that the true unity of the Theosophical Movement throughout the world "does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Forms of organization, like all other forms, must change as their ever-living spirit breaks through the limitations which are no longer able to contain it; they must be changed as the mind discovers by experience that improvement is possible and necessary.

But no change of organisation or of form can affect the interior, real and permanent relationship between Theosophists wherever and however situated. It is clear that identity in outer constitution is no guarantee of inner unity; but it is also clear that inner unity can and should prevail irrespective of all differences in forms of government. Forms of government must vary as men and women differ in language, race and character; but as we have all proclaimed on many previous occasions, no such differences should be a barrier to Universal Brotherhood.

Therefore we face the future side by side with you as comrades, as coöperators in an ancient but never-dying Cause. Fellows in a movement which is the child of the ages and of our continued hopes, we must mutually share the responsibility for the future success or failure of that movement in this century. May we, therefore, work together as brothers, and in a spirit worthy of the work to which all of us are pledged; and may this corporate and official answer to your address, which we hereby welcome, stand as a lasting promise and memorial between us throughout the years that are yet to come.

Fraternally yours,

(Signed) ARCHIBALD KEIGHTLEY.

Chairman First Annual Convention of the Theosophical Society in Europe (organized as such.)

LONDON, *July 6, 1895.*

REPLY TO THE T.S. IN EUROPE.

Archibald Keightley, Esq., M.D., Chairman First Annual Convention of the Theosophical Society in Europe (organized as such).

DEAR SIR AND BROTHER:—I have just received the official announcement of the action taken last July by so many European Theosophists in refusing to coincide with those who rejected in a most unbrotherly manner the address sent to the European Section, T.S., you then forming an autonomous Society and inviting me to be its President. Having at the time received telegraphic information of these matters I then in the same manner sent my acceptance of the office. I now formally and officially accept, and send you also my congratulations. I beg to ask that the letter to the European Section may be considered as to you. I can only add that I am sure you will now be able to push forward the attempt begun by our beloved H.P.B. to break down the solid walls of formalism and conventionality which now in Europe stand opposed to the truths and benefits of true Theosophy. This is your mission, and whatever be the outward apparent result your earnestness and sincerity will determine the reality of your success.

Fraternally yours,

WILLIAM Q. JUDGE.

Sept. 13, 1895.

NOTICES.

BRANCH SECRETARIES are requested to report to Headquarters the nights and hours of meeting of their societies, so that visiting lecturers and others desiring to attend may be able to obtain the requisite information at Headquarters.

THE PATH will shortly issue a reprint of Dr. Herbert Coryn's *Devachan* or the Heavenworld.

Allay irritation with compassion, and anxiety with patience.—*Farewell Book.*

ÔM.